

The Northwest Review

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The following gentlemen have been appointed agents of the Northwest Review
Master Andrew G. Crawford, Brandon, Man.

Agents of Review.

The following gentlemen have been appointed agents of the Northwest Review
Mr. A. A. McKinnon, Fort William, Ont.

The Northwest Review

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, Dec. 12th, 1892.
Messrs. E. J. Dermody, & Co.

GENTLEMEN—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial column."

I need not tell you that I take a deep interest in the Northwest Review which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories.

I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it.

Yours truly devoted in Christ,
ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North-Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the country, of such nature as will prove of much benefit to the society themselves by making their work known to the public.

WEDNESDAY, MARCH 8.

EDITORIAL NOTES.

The Irishman who will now antagonize Gladstone's bill with a hope to secure its defeat, should ever after hold his peace regarding Irish self-government.

Mons. Dillon, author of "the Virgin Mother of Good Counsel," is dead. He was stricken with apoplexy on the 26th of January, and died shortly afterward. Peace to his soul!

And now they say that Dr. Mivart stole his much disputed "Happiness in Hell" from the works of a German writer. If the doctor went pilfering, he might at least have chosen better booty.

"It will be my last great work, and I intend to do it well." Such were the words of Mr. Gladstone, spoken a short time ago in reference to his home rule bill. May heaven speed the effort of this great humanitarian!

Irishmen can now show the world that they appreciate the efforts of the greatest living Englishman, by upholding him in his endeavor to remedy, so far as lies in his power, the wrongs his country have inflicted upon Ireland.

It may be asked why didn't Gladstone include this, that and the other provision in his home rule bill. Simply for the reason that he thinks he has made it as replete for Ireland's benefit as it would be supported by English Liberals.

The Catholic clergyman, a Benedictine father, who was attending the typhus-fever patients in New York harbor, caught the dread disease himself last week, but another priest at once took his place and continued his ministrations to the hapless victims of the fever; and should he fall sick or die, there will be other volunteers for the perilous post.

Brother Maurelian's appeal for signatures to a Catholic protest against the exhibition of improper pictures at the World's Fair ought not to need repetition, but it is very doubtful if any amount of protestation will cause the mercenary management of the Chicago Exposition to do what is right in the matter.

Leo XIII. whose concern for the working classes has so often shown itself during his Pontificate, notably in his famous Encyclical of a year or so ago, must have been gratified at the recognition of his labors in their behalf that was accorded him on a recent occasion in Rome, when he was hailed with the cry of "Long live the Pope of the workingmen!"

Salvini, the actor, tells us that after the spoliation of Rome by the Italian Government the censorship of the stage forbade the words "God," "redeemer," "madonna," "saint," "potiff," "purple," "priest." A little later a play by Girolano Bruno of horrible obscenity was performed in the Eternal City by permission of this same censorship, but no woman was permitted to be present.—Michigan Catholic.

And now Caprivi turns to the Vatican and begs the Holy See to help Germany to secure the passage of a measure which the authorities of Berlin believe necessary for the safety of the Empire. The benighted individuals who imagine that the Papacy has lost all its former influence will do well to take note of the fact that within the past few months three of the leading European powers, France Italy and Germany, have besought Leo XIII. to come to their assistance.

In an article in the Forum of last June, the superintendent of the census said: "There are a million communicants in the Catholic church in those six states (New England) against 230,000 in the Congregational churches, New England is Roman Catholic." But if the whole people of the United States were converted to Catholicity, and if you would then give up the religious education of the youth—or even become lax in its enforcement—vast bodies of their children would lapse back out of the church they were converted to.

In the bank scandals now uncovered in Rome Signor Colajanni says that "on January 27" he "adduced evidence in the Chambers that the banks had been used for political purposes." That "the government had drawn on the National bank for funds with which to pay election expenses." The bribery and corruption exposures in Italy and France show the truth of the taunt of the French Minister Rouvier to his fellow radicals, that it has been by these corruption funds that the "anti-clerical benches" have been "filled."—Kansas City Catholic.

The eyes of the world are now centered upon the British Parliament, for it is about to pass upon a claim for justice from a wronged country; a plea for self-government that enlists the sympathies of the people of the civilized world; a measure of partial redress for the wrongs of centuries; a measure fortified by justice, equity and right, and approved by the liberty-loving people of the entire world. It may be true that the Gladstone bill is not all that Ireland might hope it would be; it may be true that it is only a half measure of justice, but we should leave to the men whom Ireland has chosen to represent her in the British Parliament the right to first pass upon its merits in their wisdom, and the verdict of the majority should then be upheld by all lovers of the old land.

The battle for Christian education will go on as long as the church militant has reason for its existence in this world and that is to the end of time.

As the soldier fashions his weapons to correspond with the peculiar mode of warfare of his enemy, so does the church of God make use of means adequate to meet the aggressiveness of her adversaries. Her conflict is not alone with the spirits of darkness but with visible enemies in the personation of all those elements that disrupt human society and destroy its social well-being.

With the learned in worldly science she contends with blades tempered with heavenly wisdom.

The Catholic church is the depository of all learning, as she is the very "pillar and ground of truth." She is, by divine commission, the teacher of all nations and what will she but that all nations be educated in all wisdom? And what greater wisdom than that of eternal things?

The Catholic Register, under the able and learned editorship of the Rev. Father Tefey, B.A., is a bright and highly literary journal, and one which will, no doubt, prove a great and lasting blessing to the archdiocese of Toronto and the Catholic church generally. Its

"philosophical talks" are charmingly and simply written. We would strongly recommend the readers of the Register to study them carefully and they will find in them a fund of the safest and best kind of knowledge. Our contemporary has struck upon a most happy idea to amuse and greatly instruct its many readers.

Speaking of the recent remark of the Pope: "Gladstone and I, although the two oldest leaders, have the youngest ideas," the New York Sun makes the following beautiful reference:—

"The youthfulness of spirit of these two grand old statesmen is indeed the wonder of the world. How their names will illuminate the history of the nineteenth century, and the times in which we live! As they grow older, they act with increasing vigor, their horizon widens, their vision grows clearer, their inspiration is replenished, their power is enlarged. They do not sit doting upon the past, or telling tales of other times. Their life is the life of our day, though they were men in the years of our sires. They are laboring for the living race; they are stretching out toward the future; peering deep into the future. Venerable men are they, yet far more youthful in spirit than many other men of less than half their age, and far more vigorous in mind. If we "count time by heart throbs" whose pulse keeps better time than theirs? Live among us yet longer, great old men! Stay with us yet for many triumphal years of grace!"

Dr. Bryce's "prominent Roman Catholic" must be down east and, like the rev. doctor, is indulging in the weakness of writing to the papers. The Tribune says:

"A correspondent signing himself Catholic has had a letter in a morning paper, in which he says, it is well known that the separate schools in Ontario are burdensome to their supporters, in many cases oppressive, and far below the standard of the public schools, and adds that he is no statesman or patriot, but a make-shift politician, who extends the state to the Northwest. When such infamy is perpetuated and the last hope of Canada's being a homogenous and united people, has been dispelled, he means to advocate annexation as the only means of rescue for Canada."

Now, it is quite evident to every one that no other man than the rev. doctor "prominent Roman Catholic" could call separate schools such hard names. It is also true that none other than the doctor's friend could publicly state that the standard of the separate schools in Ontario are "far below the standard of the public schools." It requires Bryconian flapdoodle to arrive at such a conclusion. This very wise man says it is "infamy" to extend separate schools to the Northwest Territories. As separate schools are already there, the "infamy" would be in taking them away. The most infamous conduct as well as the most cowardly that the Manitoba Government was guilty of was the abolition of them here. Dr. Bryce's mythical "Roman Catholic" is most probably a good Presbyterian. If the doctor does not put a bell on him, he is sure to get lost in so large a place as Ontario.

NONSENSE.

The Colorado Catholic says that a clear demand by Catholics of their rights in the matter of public education would "awaken an unjust suspicion that the Roman Catholics of this country were not loyal to our civil institutions." It is not easy to say whether this is more timid, or nonsensical. Let us instance. Less than two generations ago, to acknowledge to be a Catholic at all was to "awaken" this curious "suspicion" as it is by denying, or even by in any way minimizing, the full rights of Catholics and the full teaching of Catholicity that the "suspicion" was removed? Was it not by a full and complete presentation of Catholicity and of the rights of Catholics, brought to bear upon the love of fair play latent in the minds of men, and the unreasoning "suspicion" has been removed? The direct contrary to what it states is the fact; it is a full presentation of our public rights that disarms the fanatic and shames the bigot.

PRESIDENT ELIOT'S PRAISE.

It is assuredly a notable event and one which more than counterbalances all the bitter attacks of ignorance and bigotry, when the head of the oldest and in many respects the leading Protestant university in this country recognizes the efforts which the Catholic church has always made in behalf of education, and compliments her accordingly.

In introducing, a few days ago, Bp. Keane, the rector of the Catholic University, to an audience at Cambridge, Mass., before whom that prelate was to lecture, President Eliot of Harvard College, claiming the right, which he said he exercised with joy and pride, as the head of the oldest of the Protestant universities established on American soil, to greet the right reverend rector of the newly established Catholic University, said:

"Now, as Protestants, we recognize that no denomination or church of Christians has a better right to found universities than the Roman Catholic denomination or church, since the Roman Catholic church, in its monasteries and great libraries, in its palaces as well as in its churches, was the guar-

dian for centuries of the treasures of the learning of the world."

This surely is a notable tribute to Catholicity, yet not in the least sense an unmerited one. It is simply the honest utterance of unprejudiced Protestant study and enlightenment; and when such admissions as the foregoing to the educational record of the Catholic church are made by a man holding the position and enjoying the reputation which President Eliot of Harvard possesses, Catholics, truly grateful for such declarations of the truth, can afford to ignore the stupid statements of bigotry and ignorance when either or both endeavor to make their church appear antagonistic to knowledge and progress.—The Catholic Columbian.

THE TEACHER OF THE AGES.

Amidst the wreck of changing and changeable creeds stands out whole prominently, the immutable symbols of Catholic faith. Undimmed by ages that faith once bequeathed to the church by its Divine Founder shines out as a beacon light and gives warning of disaster to all those groping in the darkness of uncertainty and unbelief.

The lack of authoritative teaching, the clashing of many creeds; the charges and counter-charges of heresy, are all apparent to-day amongst the sects. They grasp the Bible, and its interpretation as a guiding rule, becomes a new source of contention. A teacher, a leader, is needed, but only a divinely constituted one can serve.

Where is such a one, that is not only a teacher, but a sanctifier also and a savior of all men, bearing the credentials of the Savior of all men.

Need we name that teacher, that sanctifier, that savior?

The reader has anticipated us. It is the Holy, Roman, Catholic church.—The Catholic Columbian.

THE SPIRIT OF THE TIMES.

A Catholic paper speaking of the appointment of Mgr. Satolli, and the motives of Our Holy Father in appointing him, makes the following astounding statement, for which it receives severe condemnation from our contemporary the New World:

"He knew with that instinct of statesmanship peculiar to great rulers, that the spirit of the times is the powerful current that has always sustained ecclesiastical authority."

The "spirit of the times" is the same spirit which the Germans call der Zeitgeist. Brownson used to call it "the spirit of the age," and his condemnation of it runs through all his works. It is the spirit which sets man above God, which denies spiritual authority, and which, in our day, seeks to banish God from this world, and—if it concede that He exists—would relegate Him to heaven, or to the purely supernatural. We live so fast now-a-days that even men who write on philosophy have forotten Brownson.

To say that our Holy Father Leo XIII. approves or endorses the spirit of the age, or "the spirit of the times" is, in our opinion, to insult him and all Catholic Christendom at the same time. And to say that the "spirit of the times" is "the current that has always sustained ecclesiastical authority" is to contradict the history of this century and the last two decades of the previous one.

It is "the spirit of the times" that keeps the Garibaldian Monarchy in Rome, and keeps the Pope a prisoner within the confines of the Vatican. It is "the spirit of the times" that brought tears to the eyes of Pius IX. in the presence of the Bishops assembled for the canonization of the Japanese martyrs, in June, 1862, and that was condemned by him in the Encyclical Quanta Cura and its accompanying Syllabus on December 8th, 1864. "The spirit of the times" has but seldom been in harmony with the Vicar of Christ, and it may be said that at no period since Luther's rebellion could he endorse it, or look upon it as other than the enemy of God and His church. That the Popes have always watched the spirit of the times is undoubtedly true; but they have watched it as the shepherd watches the storm that threatens his flock, or as the captain observes the tempestuous sea that threatens destruction to his ship. We know of no instance, since the ages of faith, when the Vicar of Christ was able to look upon "the spirit of the times" as in alliance with him and as "the powerful current which has sustained ecclesiastical authority."

Even in our own country, it is "the spirit of the times" that demands the divorce of religion from education; it is the same spirit that forces Catholics to pay for the support of schools in which the faith of their children is endangered.

IS IT TRUE?

Mr. Lucas is the Mayor of Calgary and is now in the east. We notice by the papers that he has been interviewed, the subjects of the interview being Dalton McCarthy and the separate schools and dual language in the Northwest Territories. Mr. Lucas is down there on immigration business and we would advise him to stick to that, as he, no doubt, will make a more brilliant immigration agent than a gauger of public opinion in the Northwest Territories. The Northwest Territories has a constitution under which the separate schools and dual language are guaran-

teed to those who want them and the assembly in the Territories recognizes that fact and, unlike the province of Manitoba, are not, we hope, anxious to interfere with the rights of the minority. If what Mr. Lucas says be true, viz. that if the Dominion government give the Northwest Assembly power to deal with education, "you will soon see it followed by the abolition of separate schools," then, we say that the Dominion would be very wrong in giving a power which would enable a hostile majority to persecute a peace loving and loyal minority. Manitoba has made itself the stalking ground of an intolerance and bigotry that has gone far to injure the early settlement of this country. People do not care to come to a country where religious strife and persecution for conscience sake are advocated, and where fair play and justice are denied to the minority. Such a programme in the Territories would keep back its settlement for years, a thing which every lover of this young and important part of Canada would deplore. Agitation has torn this province, retarded its growth, crippled its commercial importance, prevented settlement and, worse of all, invaded the rights and privileges of a highly respectable class of citizens whose only offense has been that they cannot, in conscience, send their children to Protestant schools, and whose misfortune is that they are in the minority and must therefore pay taxes to those schools. For twenty years that minority were treated with fairness and their liberty and rights protected, with the result that peace and good fellowship existed among all the citizens of Manitoba, but since this unfortunate invasion of our liberties by a brute majority, disunion, religious turmoil and unfortunate dissensions have been the order of the day, until Manitoba has been looked upon as the most unhealthily place possible for all who love peace and admire justice. Do the people of the Northwest Territories wish to emulate such conduct? Mr. Lucas says they do, if they get the chance. We can scarcely believe that he has properly stated the case, but if he has, then, indeed, the Dominion government would be doing a wrong to the country and a gross injustice to a large minority in the Territories by conferring a power only to have it abused. If Canada ever hopes to become a great, happy and prosperous nation, its legislation must be based upon principles of justice and equity. Our Protestant friends must remember that their Catholic fellow citizens number over one-third of the population; that they are as intelligent citizens and as loyal to the crown of Great Britain as the Protestants are; that wherever they are in the majority they have always respected the rights and even the prejudices of their Protestant friends; that they were the first to discover, explore and settle the country. Their missionaries were the first to bring "the glad tidings of great joy" to these shores. Surely, then, we are not aliens, but to the manor born. This being the case, why should our Protestant friends, led on by such firebrands and enemies to the commonwealth as Dalton McCarthy, seek to make us aliens in a land that is ours by every right, both human and divine. Such men are the greatest enemies of this fair Canada of ours. Though comparatively few in numbers, their power for evil is great. They can persecute the minority; they can cause hard feelings and ill will among neighbors; they can sow the old spirit of intolerance and bigotry, for a time; they can add injustice and misrepresentation to their other multitudinous crimes against their country, but they can never destroy the very least among the moral and religious principles for which over one-third of the citizens of Canada contend. They and we are mortal and, as such, shall pass away, but the principles for which Catholics are contending are immortal and immutable and shall be recognized and practiced by generations yet unborn. What the end of all this persecution may be or how long it may continue, we know not, but of one thing we are firmly convinced and that is that the men who are now seeking to injure us, are in heart and soul the very greatest enemies to the healthy and permanent development of this new and otherwise promising land.

NUNS AND CHOLERA IN FRANCE.

Not one year ago, during the small pox epidemic, the Sisters of Charity at Calgary and St. Boniface, bravely and cheerfully went to nurse the poor unfortunates suffering from that dreaded disease, while our paid nurses were conspicuous by their absence and our sanctimonious and married clergymen of the various sects of Protestantism, hung to the skirts of their "dearly beloved wives. Their "dearly beloved brethren" were not in their thoughts just then, but thanks to the humble and devoted Sisters of Charity, the bodies of the "dearly beloved brethren" of those dearly devoted clergymen were not allowed to perish for want of careful and devoted nursing although their spiritual affairs were neglected by their clergy. The devotion of those good Sisters of Calgary and St. Boniface is only a repetition of the history of similar occasions in the Church all over the world. Wherever God's suffering members cry for relief, there are to be found those angels of charity. If such de-

votion were shown by any Protestant body the press would be sounding its praises, but because the Catholic church is the only church that can produce such heroines and heroes, too, the press ignores their deeds and passes over the whole affair in silence. This is cowardly and mean, but cowardice and meanness explain all the attacks made on the Church. Well, let it pass! Those truly great and loving children of the Church do not perform these noble and generous deeds for praise. They do it out of love for their divine Spouse, Jesus Christ. That, however, does not lessen the contemptible meanness of the press and public that ignore them. We append the following extract clipped from an exchange, which goes to show that our great and noble Sisters of Charity are the same all over the world:

"At the request of the local authorities the Bon Secours Nuns, whose Motherhouse is in Paris, were entrusted with the care of the worst cholera patients in the district. Since September the good Sisters followed the dread epidemic everywhere, from house to house, from village to village, from Portel to S. Etienne, and to Etaples, gaining the hearts and affection of the suffering people, who looked upon them as so many guardian angels.

"More than three hundred infected patients were nursed and tendered by the Sisters, to whose care and attention fully two hundred owe their lives.

"For three long months, without rest or change, the Sisters lived in a most pestilential atmosphere in immediate contact with the worst forms of the disease, sometimes finding shelter in a hotel, sometimes an improvised lodging in the public buildings, away from their quiet convent home, alone under God's protecting hand.

"They have a special grace, it may be said, to fit them for such hardships or perhaps they are proof against disease; habit which accustoms them to everything may have prepared them for surroundings so unhealthy.

"At Portel I spoke to one of the Sisters, and on referring to her courage she seemed surprised, and quietly answered us that there was nothing wonderful in what she was doing. She was not afraid, prudence suggested a few simple precautions and she employed them, as to the rest, life as well as death was in the hands of God for whom she worked and lived. For so far, she added, we have been most signally protected by heaven; we are surrounded on all sides by disease and death; our escape is most providential. What we feel most is not our own suffering, fatigue, and danger; it is to witness such dreadful suffering and to be unable to relieve it.

"In a few days some of the Sisters will be able to return to their convent. They came to us when the disease was raging most fiercely, they remained with us in our most painful and trying moments, they nursed our most repulsive and desperate cases, and during all that time no thought of self, of danger, or of fatigue. How happy they will be again to meet in community, to see their little oratory, to go back to their modest cells.

"The following is an incident whose authenticity we can vouch for, as we have it from a person worthy of every confidence. Although its publication may not please the humble Sisters, still we make it known, because we consider it very consoling to us in our present affliction, and again because we are in no way bound to secrecy:

"When the sub-prefect of Boulogne asked the Mother Superiors of the Bon Secours Convent if she would have the kindness and charity to send two experienced Sisters to nurse the cholera patients, the Rev. Mother called together the community, and said she could not bring herself to pick out any of the Sisters for such a mission, in itself so disagreeable and dangerous, and so unlike the ordinary common cases of sickness. She would not select anyone. She asked for volunteers.

"All the sisters, without a single exception, without a moment's hesitation offered themselves and asked to be sent to combat the plague where it was virulent.

"Had the same question been addressed to the Sisters of Charity or the Sisters of any other religious order devoted to the care of the sick the same answer would have been received. And yet these are the victims of persecution in liberty-loving France!"

THE LATE GEN. SHERMAN

His Wife Authority—That he was And Died a Catholic.

The Irish Standard says: A letter from the late Mrs. General Sherman to the editor of the New York Sunday Democrat has been published in which she refers to the question of James G. Blaine's religion. Mrs. Sherman asserts that her cousin, Mr. Blaine, was baptized a Catholic, and was a good, practical member of the church until he entered a non-Catholic college. She adds that, like others, he became indifferent, and fell away from the faith of his sainted Irish mother, and that his marriage with a non-Catholic lady, and perhaps his ambition, led him to attend the Presbyterian church at Augusta, Me. She concludes that he was a strayed sheep, and at heart a very good man, and that she had every hope of his dying in the true faith. The Ave Maria says in this connection that one of its former editors, Rev. Neal H. Gillespie, C. S. C., and a near relative of Mr. Blaine, remembered him when he was a practical Catholic. Mr. Blaine himself once wrote: "Not for a thousand presidencies would I speak a disrespectful word of my mother's religion; and no pressure will draw me into any avowal of hostility or unfraternity to Catholics." Some years ago, when this eminent man visited Notre Dame, he instinctively genuflected on entering the church, showing that his faith, though inactive, was not dead.